

The SWORD of the LORD

Edited by JOHN R. RICE.

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Don't Kid Yourself!

By EVANGELIST DEL FEHSENFELD
Assistant to the Editor of The Sword of the Lord

"But be ye doers of the word, and not hearers only, deceiving your own selves."—James 1:22.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind."—I Cor. 6:9.

It seems preposterous, ridiculous and foolish that anyone should be guilty of kidding one's self. And yet, the Scripture reveals that people are in danger of doing just such a foolhardy and profitless thing. There might be some gain in kidding someone else—fooling someone else or, in the parlance of the street, pulling the wool over another's eyes—but there certainly cannot ever be gain in kidding one's self. In spite of that fact, people are kidding themselves today. Here are some things in particular about which people kid themselves, according to the texts we have al-

ready quoted tonight for your hearing.

1. Service rendered the Lord.
2. Sin committed.
3. Salvation sought.

Have you ever entertained the idea that you did something fabulously worth-while when you attended a worship service, listened to an exegesis given by a preacher and then left the service to do nothing else about the message?

Have you ever been guilty of studying God's Word, learning what God commands a Christian to do and still doing nothing about it apart from rejoicing in the truth unveiled to you as you studied?

Dear friends, I have had people by the scores to acknowledge with me that they were too much hearers of the Word and not enough doers of the Word. How about you? To hear and hear and fail to do is to kid yourself. Said James, "Be ye doers . . . and not hearers only, deceiving your own selves." Make no mistake about it, God wants us to study the Word. He commands it again and again. Through Paul we have the admonition, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). The psalmist suggests that we hide God's Word in our hearts by relating his experience, "Thy word have I hid in my heart, that I might not sin against thee" (Psa. 119:11). "Thy word

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Evangelist Del Fehsenfeld

New Sword Evangelist Widely Commended

By EVANGELIST JOHN R. RICE, Editor

We were glad to announce recently that Evangelist Del Fehsenfeld would be henceforth associated with THE SWORD OF THE LORD as a special evangelist and assistant to the editor. We are very happy about this connection. As soon as Brother Fehsenfeld can find a suitable home he will be moving, with Mrs. Fehsenfeld and the baby, to Wheaton, Illinois, to make his home. As yet we have not worked out just what his title should be, but he will be in the field as a full-time evangelist and officially connected with THE SWORD OF THE LORD, and representing us.

When it was definitely settled that Brother Fehsenfeld would come to Wheaton and be associated with THE SWORD OF THE LORD as an evangelist and as assistant to the editor, I wrote to a few brethren with whom he had had revival campaigns to ask if they had a word to say to the public concerning this anointed and brilliant young evangelist. Every letter received concerning him is a joy to read and I want to share them with you. Readers will be

impressed, I am sure, as I am, with the fact that he has been often invited to return even for three or four campaigns in the same church.

Pastor's Commendations

Rev. H. Ellis Ogden, of the First Baptist Church, Baxter Springs, Kansas, writes as follows:

"Dear Brother Rice,

"I received your letter yesterday and rejoice to know that you will have associated with you on the regular staff of 'The Sword of the Lord' our mutual friend, Brother Del Fehsenfeld.

"Del has held four revivals with the church here and always rendered faithful and effective service. His first meeting with us was outstanding in that approximately one hundred persons professed faith in Jesus Christ as their personal Saviour. He won the hearts of the people by his earnest messages and his consecrated life. The church eagerly accepted him on three other occasions and each meeting was good.

"He preaches Christ, fights sin and pleads for a separated life. He

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The RESURRECTION of JESUS CHRIST

By EVANGELIST JOHN R. RICE, Editor

"Moreover, brethren, I declare unto you the gospel . . . how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."—I Cor. 15:1, 3-8.

"And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."—I Cor. 15:14-20.

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3.

"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Psa. 16:9, 10.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12:40.

" . . . And the third day he shall rise again."—Matt. 20:19.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18.

Jesus Christ is alive today! He was crucified and buried and three days later He arose bodily from the grave. Joseph's new tomb, where Jesus had been buried, was left empty save for the burial garments. Jesus straightway appeared to hundreds of people. He appeared to Mary Magdalene and "the other Mary." He appeared to Peter, then to the rest of the twelve, then in Galilee to a great gathering of over five hundred Christians. Then again James and all the apostles saw Him, and finally Paul himself saw Him on the road to Damascus. Forty days Jesus went among the disciples, teaching them, strengthening them. They felt of His body, handled the hands with the wounds in them, and were convinced. They saw Him eat and drink. He taught them and explained the Scriptures. Every doubt was brushed away by the evidence which the Bible calls "many infallible proofs" (Acts 1:3). The twelve saw Him ascend bodily to Heaven. Later He appeared to Paul on the road to Damascus. Later still He appeared to John the beloved on the isle of Patmos.

One could not find a record of a single New Testament Christian who doubted the personal, bodily resurrection of Jesus Christ. The Apostle's Creed affirms, "the third day he rose again from the dead."

The resurrection of Christ has thus been everywhere recognized as a cardinal doctrine of Christianity.



Rev. Vance Havner

recognized as Christian.) Historic Christianity is based on the doctrine that Christ died for our sins and rose again bodily from the grave.

By the resurrection, of course we mean the bodily resurrection. There is not any other kind of a resurrection. Those who say that they believe in a spiritual resurrection are parrots quoting, without thinking, some deceiving infidel, or they themselves are wilfully trying to deceive. No one ever taught that the spirit of Jesus was buried in Joseph's grave. No one ever taught that the spirit of Jesus died. The resurrection from the dead refers exclusively to the body. It was

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Dr. John R. Rice

CAN YOU READ SIGNS?

By REV. VANCE HAVNER

"When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. 16:2-3.

Whatever may be the condition of business in general, we are reliably informed that foretelling the future, crystal gazing, astrology—fortunetelling in any or all forms—is experiencing a record boom. Any prognosticator with a towel around his head and a glass ball before him need not wait for customers. Twenty-five thousand astrologers are doing the biggest business in history.

But is it not necessary to be gyped when we can be guided. The Word of God tells us where we came from, where we are, and where we are going. Unfortunately, many people who are interested in prophecy fall under two extremes. There are those self-appointed prophets who predict the date of the end of the world and presume to name the Antichrist. Perhaps some have made almost as much money at that as the astrologers for there are plenty of gullible souls who would never darken a church door for a revival but who would fight through a blizzard to hear some self-styled prophet attempt to explain the unexplainable and,

as the colored preacher said, "unscrew the inscrutable."

Then there are others who say they believe in the second coming of Christ but who keep silent about it. They don't believe it. One cannot believe anything that important and not talk about it. There is no excuse for this sinful silence in the fact that others go to extremes on the subject. On those grounds we would never take a stand on any doctrine of the faith, for every one of them has been carried to extremes at one time or other. Nobody has a right to take a lofty and condescending air toward prophecy as though it were beneath ones dignity to discuss it. Anything that takes up as much space in the Word of God as this matter is not to be dismissed as though it were a jigsaw puzzle for prospective lunatics.

Peter dealt with these two extremes, in reverse order. He wrote about the scoffers who made light of the signs of the times and showed us that those who ridicule such signs are signs themselves! Then he calmed the excitable crowd on the other extreme by reminding them that one day is with the Lord as a thousand years and a thousand years as one day.

Instead of belittling the matter, our Lord asked, 'How is it that

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Don't Kid Yourself

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is a lamp unto my feet, and a light unto my path" (Psa. 119:105). His experience, said he, in reading the Word enabled him to be wiser than his enemies, smarter than the ancients, and a possessor of "more understanding than are my teachers" (Psa. 119:97-104). But the psalmist heard and heeded; otherwise he would have deceived himself as you and I today may deceive ourselves, by being hearers of the Word and not doers.

I. We Kid Ourselves About Serving God

Are you deceiving yourself about service rendered God? The way to answer that question is to search the Scriptures. They alone can give you the answer. The Scriptures are a mirror that tells you how you look to God. Look in the mirror and see if your face is dirty or clean. Look in the mirror and see if your service is acceptable or not acceptable to God.

From the life of Israel's first king, Saul by name, we learn that service rendered to God apart from obedience is not acceptable to God. Saul partially obeyed God in waging war against the Amalekites. He slew every Amalekite except one, Agag the king. He destroyed all possessions except that which he thought to be the best. Saul then proceeded to sacrifice unto God. "And Samuel said, Hath the Lord as great delight in burr offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). Thus we learn that service rendered, regardless of its scope, if rendered apart from God's laws, contrary to His statutes and commands, is rendered in disobedience and is not acceptable to God. God may take the Scripture you quote and may use it to pierce to the dividing asunder of soul and spirit, and yet as far as you are concerned "it profiteth... nothing." God loves obedience. God rewards obedience. God will honor His Word. He wants to honor His servants as well. God is bound to honor His Word. He can't do otherwise, for He has promised in Isaiah 55:10-11 that God will honor the man who will permit himself to be used of God on God's terms. God's terms are obedience. "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19). Joshua obeyed God. God honored Joshua. "On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses; all the days of his life" (Josh. 4:14). How tragic and how foolish when any man compromises any truth of the Word of God to find favor and friends! "Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways" (Jer. 2:33). Compromise is disobedience to God, and disobedient acts invoke the disfavor of God upon pulpit and pew. God rewards obedience. Will you obey the Word? Will you sacrifice and serve with obedience? If you will, God will give you fruit that remains.

When the Lord commands "Go", He means it. He has commanded, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23). He means it. It is for you and me to respond to His command. If we don't, regardless of our great lessons tonight, our great sermons preached, our great solos sung—we deceive ourselves. How do you stand on that score? Are you deceiving yourself? Are you kidding yourself? Are you busy here and there; are you doing

this and that and leaving the weightier matters undone? God have mercy if you are! "It profiteth... nothing," remember, and "every one of us shall give account of himself to God" (Rom. 14:12). What the other man thinks, does or says is not your judgment. It is yours to heed, yea to obey the Great Commander—Jesus. "To do justice and judgment is more acceptable to the Lord than sacrifice" (Prov. 21:3).

The Lord says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). The Lord means that. He said, "Go ye." He didn't say, "Go, preachers;" or "Go, teachers, deacons, elders, bishops." The Lord means for all born-again, blood-bought sons of God to do as He commanded, "Go ye therefore" and disciple all nations. Are you doing it? If not, you are deceiving yourself. Alibi, excuse, squirm and wiggle all you wish, Jesus meant what He said, and He said, "Go ye." You can do it through Him, if you are saved and you are willing. He is the power. He provides. He prospers. He will use you and enable you, if you are willing. "Lo, I am with you always even unto the end of the world," is His promise (Matt. 28:20). Would you doubt Him? Would you make Him a liar? Certainly you don't want to do so. Then, "Go ye therefore and disciple all nations." Do it in Jerusalem—that is, in your own home. Do it in Judaea—that is, your next-door neighbor, or a peddler or your groceryman. Do it in Samaria—among your enemies. Then you can do more than talk about going to the uttermost part of the earth. Remember, you deceive yourself; you kid yourself, if you do not do what you hear. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). This is something quite serious, isn't it? Don't kid yourself! "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:7-9).

When Christ says, "Give ye them to eat," He means it (Mark 6:37). People are starving in our midst. Some starve for want of physical food. Others starve for want of spiritual food. How shall we accomplish the task? The disciples were baffled when they saw the five thousand hungry people and heard the Lord's command, "Give ye them to eat." Whatever else Jesus taught His followers when He multiplied the five loaves and the two fishes to feed the five thousand, we know He taught them this: "First, you are not sufficient for the task, alone. Second, I am your sufficiency. Third, you can get all you need from me for every occasion, no matter how large the host. Fourth, you can get more when your present supply is exhausted." May God help us to heed the command, "Give them to eat." Luke II teaches us to come to the Friend of friends for bread for your friend (the sinner) who is on a journey and hungering. Because of your need (not just because you are a friend), God will supply you, that you may set it before the lost sinner. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

If you go, if you give, "it shall be given unto you." You cannot exhaust the supply. The well is deep. Drink, friend, drink! Eat, friend, eat! The Lord is the Well,

and He gives soul-quenching water—life. The Lord is the bread of Life and He gives hunger-satisfying life to the soul.

II. We Kid Ourselves About Sin

People foolishly kid themselves about sin. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Do you think you are different? If you do, you are kidding yourself. "Be not deceived." Brother, you will reap as you sow. God is no respecter of persons. His law of sowing and reaping is steadfast, sure, and irrevocable, unchanging and certain. If you sow gossip, you will reap it. If you sow rebellion against God, you will reap it. David rebelled against God. His son Absalom rebelled against him. If you sow adultery, you will reap it. David committed adultery. His son Ammon followed in his steps. If you sow murder, you will reap it. David murdered. Absalom, his son, did the same. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Then don't kid yourself into believing that you are hiding your sins. God warns, "Be sure your sin will find you out" (Num. 32:23). God will give you rope for a season; you will hang yourself eventually. "Be sure your sin will find you out."

Two soldiers with two married women whose husbands were away from home rented tourist cabins near Jefferson City, Missouri, intending to spend the night in adulterous acts. One couple was found on the floor unconscious the next morning. The other couple was found in bed, dead. During the night the fire in the gas stove had been blown out and the gas filled the room to reveal their sins. God's law exposed them. You will be found out, if you sin. "Be sure your sin will find you out!" You may get by today and maybe tomorrow, but you'll get caught up with in God's time—in life, in death or in judgment, "Be sure your sins will find you out."

III. Some Kid Themselves About Salvation

How tragic that people should also kid themselves about salvation! "Any way will do," some say. Either Jesus lied or the man lies who says that. I believe Jesus spoke the truth. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). There is only one way satisfactory to God. Jesus is that way. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Someone says, "As long as a man is sincere, I think that is sufficient." Is that what the Lord says? If you read the Bible you know it isn't. The Lord demands righteousness for entrance into Heaven. Anything other than righteousness will disqualify a sinner. The only way for sinners to become righteous before God is by the receiving of Christ as a personal Saviour. II Corinthians 5:21 says, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Suppose I were to refuse to pay my income tax and tell Uncle Sam when he arrested me that I was sincere in believing that I didn't think it was necessary. What do you think would happen? You know well that my sincerity does not change my obligation to keep local, state or national laws, don't you? And remember that God demands that you keep His laws. You can be reconciled to God, but you cannot be reconciled to God and redeemed from sin apart from Christ, regardless of your sincerity. "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).

Another says, "I let my conscience be my guide." That is another "way which seemeth right unto a man, but the end thereof are the ways of death." Your conscience and my conscience are poor guides, dear friend. You and I can see our consciences as with a hot iron. A conscience can be trained. Dillinger trained his to

kill people in cold blood. Hitler trained his to slay the Jews. "Prettyboy" Floyd trained his to rob, kill and plunder. He, that being often reproved hardeneth his neck" (Prov. 29:1) reveals that man of his own will hardens himself when reproved. To day if ye will hear his voice, Harden not your hearts" (Heb. 3:7-8) is another warning from God about silencing the inner urge to come to Christ. Regardless of your conscience, if you do not take the way God has laid out for you to get to Heaven, you will go to Hell, conscience or no conscience. To be sure, that is your liberty, if you choose to go, but Hell will not be any more pleasant because you exercised your liberty!

Today, Christ wants to save you. Let Him do it now! Cease being stubborn, obstinate and rebellious. Let go and let God. He will do it all for you. His grace is sufficient. Repent of sin now.

"Let the wicked forsake his way, and the unrighteous man his way; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon" (Isa. 55:7).

Accept Christ now by heeding His word: "As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Don't kid yourself and go to Hell. Hear God. Heed God. Be wise and be saved today.

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The Resurrection of Jesus Christ

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the body of Jesus that died, when He said, "Father, into thy hands I commend my spirit" (Luke 23:46). It was the body that they anointed with spices and wrapped in linen, after they had taken it down from the cross. It was that body, with wounds in the hands and feet and a great hole in the side, which they laid in Joseph's tomb. It was that body that the soldiers guarded, with a great stone rolled against the door and sealed with a Roman seal. It was that body that rose from the dead. It is the talk of a thoughtless ignoramus that says, "I believe in a spiritual resurrection." The only kind of resurrection there is is a bodily resurrection. And the Bible teaches that Christ rose bodily from the grave.

Before His death Jesus said to the dying thief, "Today shalt thou be with me in paradise" (Luke 23:43). Christ's Spirit went at

once to be with the heavenly Father. Only the body of Jesus was buried and only the body of Jesus could be resurrected. There is no resurrection except the bodily resurrection.

To deny the resurrection of Christ is to deny His deity. To deny the resurrection of Christ is to deny historic Christianity. To deny the resurrection of Christ is to deny the Bible. To deny the resurrection is to place one beside the infidels and scoffers. If Bob Ingersoll and Tom Paine were to join a church and put on clerical robes, yet believe and preach their infidelity, that would not make them Christians. So, infidels in the church today are not Christians. Those who deny the resurrection of Jesus Christ deny Christ and Christianity.

It would be almost impossible to overestimate the importance of the Bible doctrine of the resurrection of Christ. Consider the

importance given this doctrine in the Bible.

1. The Resurrection of Christ Is Part of the Saving Gospel

In I Corinthians 15:1-4, by divine inspiration, plainly tells us that the gospel "by which ye are saved" is "that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures."

There are two elements in this "gospel," as stated here. First, Christ died. Second, He rose again from the dead the third day. But both of these things happened exactly "according to the Scriptures." Both His death and His resurrection were in literal fulfillment of the Old Testament prophecies and types and promises.

Read the two introductory verses again in I Corinthians 15:1-2. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." This is the gospel which Paul preached, the gospel that penitent sinners believed and received, the gospel by which they were saved. Then verses 3 and 4, which were quoted above, follow, defining this gospel that Paul preached and by which people were saved.

Note the strange statement in I Corinthians 15:2, saying that the Corinthians were saved by this gospel, "unless ye have believed in vain." That is explained by verse 14 in the same chapter where we are told, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." That is, the gospel itself is a vain gospel unless Christ be risen from the dead. Any gospel without a resurrected Saviour is a vain gospel that could save nobody. Any such preaching is vain, says the Spirit, speaking through Paul.

And why is the resurrection a part of the gospel? The very nature of the gospel itself involves the resurrection. The gospel, the saving good news, is that Christ died for our sins, died according to the Scriptures, arose again the third day, according to the Scriptures. Christ died for our sins and rose for our justification. If Christ is now dead, He can save nobody. If Christ is now dead, and if the ashes of His decayed body are now scattered in some obscure tomb in Palestine, then the Scriptures are not so and there is no good news for sinners.

And one must believe the gospel in order to be saved. Faith in the Bible has two meanings. First, there is the acceptance of certain facts as true and, second, there is a dependence upon those facts for salvation. One who does not accept it as true that Christ rose from the dead cannot depend upon Him, with saving faith, for salvation.

Believing that Christ rose from the dead is a part of saving faith itself. This is made clear in Romans 10:8-9: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The two simple elements of saving faith here are, first, confessing with the mouth the Lord Jesus; and second, believing in the heart that God hath raised Christ from the dead. Actually, of course, the confession with the mouth is simply an expression of faith in the heart, as the following verse (verse 10) says that one who honestly trusts in Christ for salvation is saved. The confession with the mouth is simply the outward evidence of the inward faith. But to confess Christ with the mouth is not an evidence of saving faith, unless the one who so claims Christ believes in his heart honestly that Christ rose from the dead, and that therefore Christ is God come in human form, and now sits at the right hand of the Father, and therefore is able to save us from sin. One cannot have saving faith unless he believes that God raised up Jesus

Christ from the dead!

Every person who ever exercised saving faith in Christ believed in the heart that God raised Him from the dead as the Scriptures declare. It may be that many have not understood the implications of the doctrine. It may be that many knew relatively little about the facts of the resurrection. But everyone who ever trusted Christ accepted what God said about raising His Son from the dead. One cannot be saved without believing that Jesus is what He claimed to be, what the Bible declares that He is, the dying, risen Saviour.

It is interesting to note from the words of Jesus Himself in John 8:21, 24 that the deity of Christ must be believed before one can have saving faith. After saying that He was one with the Father, that He was the light of the world, that He was from above while they were from beneath, Jesus said, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24). One could not believe in the deity of Christ without believing in His resurrection. The resurrection is the proof of His deity. Those who have saving faith must base it on the fact that Christ died and rose again according to the Scriptures.

How wicked, then, the hand of one who would take away the doctrine of the resurrection of Christ! He would destroy the saving gospel. He would make it impossible for anyone to be saved who agrees with him that Christ did not rise from the dead.

2. The Resurrection of Christ Was the Single Sign of His Deity

Some people believe that Christ's miracles proved His deity. They believe that when Jesus healed the sick, cured lepers, gave sight to the blind, raised the dead, stilled the waters of the Sea of Galilee, that He was thus demonstrating His deity. But Jesus never claimed that. In fact, He again and again urged people not to tell of some miracle which He wrought. Miracles did not prove the deity of Christ. Moses, Joshua, Elijah, Elisha, Peter, Paul, and others performed miracles by the power of God. None of the miracles of Jesus were intended to prove His deity. He helped the sick because He had compassion on them. He raised Lazarus for the glory of God (John 11:4). He did not do

it to prove His deity. Miracles prove that one is from God, but they proved that for the apostles, as they did for Christ.

No, the sign of Christ's deity is not simply that He worked miracles. The sign of Christ's deity is His resurrection from the dead. That is what He Himself expressly taught.

Jesus said in Matthew 12:39-40: "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." No sign was to be given concerning His deity except the miraculous sign that after being three days and nights in the earth, the grave, He would come forth as Jonah came forth from the belly of the great fish.

When Jesus was glorified on the Mount of Transfiguration, it was simply a preview of the glory that He would have after His resurrection. Hence, the three privileged disciples were commanded, "Tell the vision to no man, until the Son of man be risen again from the dead" (Matt. 17:9).

This truth, that the resurrection of Christ from the dead is the proof of His deity, is given again in Romans 1:3-4. There Paul wrote by divine inspiration, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Jesus Christ was "declared to be the Son of God with power . . . by the resurrection from the dead."

Since the resurrection of Christ from the dead is the one miracle that proves His deity, we can understand why Romans 10:9 says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." An acceptance of the deity of Christ is essential to saving faith, and

(Continued on Page 4)

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Rev. William Huffman, P. O. Box 763, Guthrie, Oklahoma, writes:

"Dear Dr. Rice:

"... I have known Brother Fehsenfeld for the past seven years personally and during that time he has helped me in three revivals. So I have come to know him intimately. I consider him one of the most deeply spiritual and Spirit-led ministers that I know anywhere or that I have ever known. He prays more than any other man I know or have ever known. He is a fervent preacher of the Word and one of the finest sermonizers of the younger ministers. He always leaves a church with a new vision of Christ and sinners come home to God under his ministry of the Word.

(Signed) "William Huffman,
"Missionary Central Baptist Association of Oklahoma."

"P. S. I will be most happy to answer personal inquiries concerning my friend, Del."

Rev. Eldred Thomas, pastor of the Southside Baptist Church of Henderson, Texas, gives this word about Brother Fehsenfeld:

"Dear Dr. Rice:

"... It is a special privilege to give you my estimate of Del Fehsenfeld and his ministry. I have known Del since he preached his second sermon and was familiar with his first pastorate in E. St. Louis. From the very beginning Del Fehsenfeld was blessed remarkably of the Holy Spirit in all of his work. Each of his pastorates have been phenomenal illustrations of II Chronicles 7:14, being blessed with many souls and miraculous increases in short periods. I was with him (singing) in a revival at Fair Park Baptist Church, Dallas, in a nine weeks' revival which resulted in over two hundred additions to the church. I have been with him in fifteen or twenty revivals in various places where God's power came in, scores were saved, and in several, over a hundred were won to Christ. These meetings were held in individual churches. Since I have been personally and intimately associated with Del Fehsenfeld from the very beginning of his ministry and having gone to school with him a portion of this period and having eaten, slept, and labored with him, I feel I am in a position to state the following facts:

"Del Fehsenfeld is 100% clean morally, is aboveboard and above criticism from a financial standpoint, he pays his bills and does not embarrass a pastor with quir-

ky offering tactics which might bring injury to the work of the Lord. He is deeply spiritual; he is studious and energetic and eager to wear himself out for the Lord and for souls; he is fearless in his denunciation of sin, private and public; he is true to the old Book and tries to preach as much of it as possible. Doctrinally, he is sound and believes in the holy inspired Writ from cover to cover. My commendation could not be over-exaggerated as I definitely believe he is one of God's anointed and one that YOU can support 100%, and I say this, being aware of your doctrinal integrity and your fearlessness and your devotion to God, His Book, the commission, the Holy Spirit, and whatsoever he commandeth thee to do."

"I appreciate very much your interest in this young man and know that it will pay big dividends to the glory and honor of our wonderful Redeemer. I shall look with interest for reports of his work and yours in the future. Thank God for those He is raising up to do His work which needs to be done so badly these sin-beclouded days.

"May I add my insignificant prayers to your work and for the success of your new worker on the staff of evangelism of 'The Sword of the Lord.'"

"God blesses here with souls, 113 additions this year, a newly built building, and the assurance of continued blessings.

"Yours in Jesus' name,

(Signed) "Eldred Thomas.

"P. S. I shall look forward to having the privilege of seeing you some day in person and hearing you proclaim 'the message.'"

Many Now Being Saved Under Brother Fehsenfeld's Ministry

Brother Fehsenfeld recently closed a good campaign with the large Huff Avenue Baptist Church in Cleveland, Ohio, with two or three other churches cooperating. He is now, at this writing, in revival services with the St. Louis Park Baptist Church of St. Louis. In this one-church campaign, in the first fifteen days, I understand, there were some two hundred public professions of faith in Christ, besides backsliders reclaimed, a very, very fine report for a one-church meeting. The campaign is now running in the third week. Reports come that many Christians are starting to tithe, many family altars being established, many Christians giving up worldly amusements, in Brother Fehsenfeld's campaigns.

Those interested in securing brother Fehsenfeld's services for evangelistic campaigns may address him

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and we will see that he gets any mail at once. We ask readers to pray for this earnest young man whom God has raised up and anointed and prepared for soul winning.

The Resurrection of Jesus Christ

(Continued from Page 3)

the resurrection is the divine proof of His deity.

3. The Old Testament Scriptures Plainly Foretold That Christ Should Rise From the Dead

When two disciples walking down to Emmaus told the unrecognized Christ who walked beside them how that some women claimed that Jesus had been raised from the dead but that they did not believe, Jesus said to them: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the scriptures the things concerning himself" (Luke 24:25-27).

Jesus meant that the Old Testament prophets clearly foretold the death and resurrection of Christ, and that the disciples were foolish not to believe the Scriptures and not to expect the resurrection of Christ. And then He showed them in all the Scriptures the things concerning Himself.

The clearest Old Testament prophecy about the resurrection of Christ is in Psalm 16:9-10, which says, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

This Scripture was used by Peter in Acts 2:26-27, in preaching, at Pentecost, on the resurrection of Christ. Here we have foretold in the Old Testament the feeling of Christ Himself rejoicing that, when He should give up the ghost and lay His life down, His flesh would rest in hope, knowing that the Father would not leave His soul in death, and that His body would not see corruption, but would be raised from the grave. The body of Jesus was never to decay, was never to return to earth. That body had to be raised from the dead and then triumphantly the Lord Jesus later ascended to Heaven and that same Saviour with that same resurrected body is in the Glory-land now waiting for us.

It is quite clear to good Bible students that the story of Jonah being swallowed by a whale (a great fish, the Scripture calls it) was given primarily as a type of the burial and resurrection of Christ. Jesus Himself said, "There shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39-40). That Old Testament book of Jonah is meant to teach that Jesus would rise from the dead as Jonah was delivered from the whale.

I doubt if the average modernist and unbeliever in Christ even knows that Jesus expressly declared that Jonah's three days and nights in the belly of the whale was a type of His three days in the grave. But Satan, the enemy of our souls, knows it, and that is why Satan leads modernists and infidels to attack the Bible account of Jonah.

The Old Testament ceremony of bringing the first fruits of the crop to the Lord was evidently intended as a prophecy that the Saviour should be the first to rise from the dead. For I Corinthians 15:20 says, "But now is Christ risen from the dead, and become the firstfruits of them that slept." Then verse 23 says, "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." The Old Testament probably has many intimations of the future resurrection of Christ which have not been noticed by the average Bible reader.

For example, the second Psalm tells us that when the kings of the earth should set themselves against the Lord and His Christ (anointed), that "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." And why would the Lord laugh

when Herod and Pontius Pilate and the leaders of the Jews should agree to the crucifixion of Christ? Because, as the Psalm continues, God would yet "set my king upon my holy hill of Zion" (verse 6). Christ, although crucified, is yet to reign over Israel. Then that necessarily involves the resurrection, though it is not specifically stated.

One of the clearest Old Testament implications of the resurrection of Christ, is the Jewish priesthood, which of course was typical of Christ's priesthood. But how could the coming Messiah be both the sacrifice and the priest who offered the sacrifice? Only by rising from the dead after He died!

Melchizedek, mentioned in Genesis 14:18 as "king of Salem" and "priest of the most high God," was particularly a type of the priesthood of Christ. Psalm 110:4 says, "Thou art a priest for ever after the order of Melchizedek," referring to Christ; and Hebrews 5:5-6 tells us that these Scriptures and the type refer to Christ. Hebrews 7:3 tells us that Melchizedek especially was fitted to be a type of Christ, since the record of Melchizedek gives no father, no mother, no descendant, no beginning of days, nor end of life. These things were omitted from the Old Testament record of Melchizedek so that he would be a fit type of Christ, and Hebrews 7:16 tells us that Christ is such a priest, "Who is made, not after the law of a carnal commandment, but after the power of an endless life." Only in having an endless life, not cut short by death, could Christ fulfill the type of Melchizedek in His priesthood.

The priesthood of the Old Testament, picturing Christ's priesthood, clearly implies His resurrection.

Throughout the Old Testament there is a double picture of Christ. He is pictured as the man of sorrows and acquainted with grief, the One whom it pleased the Lord to bruise, the One by whose stripes we are healed, the crucified Saviour, is to be crucified, paying for in Psalm 22. But He is pictured also as the seed of Abraham who is to inherit Palestine, as the seed of David, the branch from the root of Jesse, who is to sit on David's throne. How can it be true that the Messiah, the Saviour, is to be crucified paying for our sins (as is prophesied in Isaiah 53) and yet be prophesied to rule over the whole world (as told in Isaiah Chapter 11)? The answer to that is the resurrection from the dead. Jesus died, but He arose again!

This is the divinely inspired interpretation given by Peter in his sermon at Pentecost, recorded in Acts, chapter 2. There Peter says of David, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:30-31). Every Old Testament prophecy that Christ should sit on David's throne, that Christ should rule the world, necessarily involves the resurrection of Christ. So Peter says, by divine inspiration, that David foretold that God, "according to the flesh," "would raise up Christ to sit on his throne."

Thus the resurrection of Christ is a fundamental doctrine everywhere hinted at and sometimes plainly declared in the Old Testament.

4. Jesus Himself Often Foretold His Coming Death on the Cross and His Resurrection

Jesus knew that He was going

to die for the sins of the world. He often said so. Jesus likewise knew that He would rise from the dead and repeatedly He foretold it.

Jesus foretold His resurrection when He referred to Jonah after three days and nights coming forth from the whale (Matt. 12:39-40).

In Matthew 20:18-19 Jesus told the twelve disciples, "behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." Jesus knew the whole program. He, with the Father, had planned it before the world began. But that horrible tragedy of His crucifixion would have a happy ending; "And the third day he shall rise again!"

In Matthew 17:9, on the Mount of Transfiguration, "Jesus charged them [the three favored disciples who saw His transfiguration], saying, Tell the vision to no man, until the Son of man be risen again from the dead." The rising from the dead was in His mind all the time, as the triumphant finale of the crucifixion.

In Luke 9:22 Jesus straitly charged the disciples not to discuss Him as the Christ of God at the present, "Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

In John 10:17-18, Jesus plainly said that His crucifixion and His resurrection were His own plan. He said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father."

The crucifixion and resurrection were inevitably connected, in the mind of Christ and in His plan, just as they are connected in the gospel as preached by Paul and other Bible preachers.

If Christ's resurrection was of so great importance in His own thinking and His own preaching it is pre-eminently important for the thinking of Christians today.

5. Bible Preachers Continually Proclaimed the Resurrection of Christ

Most Bible-believing preachers preach on the resurrection of Christ at Easter time, I hope. But how different was the plan of preachers in Bible times! If we read through the book of Acts, we will find that practically every time Peter and Paul and other Bible preachers wrote to give the gospel, they spoke of the resurrection of Christ. Evidently the resurrection is of far more importance than we realize, and we would do well to follow the pattern of Bible preachers.

When Judas Iscariot, the unsaved apostle, went and hanged himself after betraying the Saviour, the eleven disciples forthwith met. They must, led by the Spirit, elect another apostle, and that at once! Why? They must have another man, making twelve in all who had been with Christ from the baptism of John on to His resurrection. Acts 1:21-22 says, in the words of Peter, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." The primary plan was that these twelve men who had been with Jesus all of His public ministry and who were themselves eyewitnesses of His death and burial, and who had themselves seen Him, after His resurrection, talked with Him, handled Him, to give a first-

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hand testimony that Christ was really risen from the dead.

In the second chapter of Acts, verses 24 to 36, 13 verses are given in Peter's sermon to the resurrection of Christ!

In Acts 3:14-15 Peter, preaching to the multitude gathered in the temple when the lame man was healed said, "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."

In the same chapter, Acts 3:26, Peter in the same sermon mentions again the resurrection of Christ, saying, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

The apostles were often arrested. And what was the doctrine they always stressed, which aroused the enmity of the leaders? It was the resurrection! Acts 4:1-2 says, "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead."

Peter, called before the rulers of the Jews, was asked, "By what power, or by what name, have ye done this?" (that is, the healing of the lame man in the temple). Part of Peter's answer is given in Acts 4:10, "Be it known unto you

all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." Peter could not preach about Jesus without mentioning His death and His resurrection. The resurrection is a part of the gospel, one of the facts which is the basis of saving faith.

In Acts 4:31 we find that the apostles and their converts were again filled with the Holy Spirit and we are told that, "And with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). The apostles may not have been good preachers but they were good witnesses. They had seen the resurrected Saviour and they insisted on telling it everywhere, in jail and out of jail, before the common people and before the rulers. "With great power gave the apostles witness of the resurrection of the Lord Jesus." May God grant us to be faithful witnesses also of the resurrected Saviour whom we have met, and who has shown His power in our lives.

In Acts 5:29-30 we find that "Peter and the other apostles" faced the Sanhedrin boldly and said, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." Then naturally they proceeded to say that "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, (Continued on Page 5)

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The Resurrection of Jesus Christ

(Continued from Page 4)

and forgiveness of sins" (verse 31).

Paul's preaching abounded, likewise, in references to the resurrection of Christ. In fact, Paul based all of his theology on the fact that Christ was risen from the dead, after dying for man's sins.

Paul and Barnabas on their first great missionary journey came to Antioch of Pisidia and there in the synagogue Paul preached a great sermon. Telling how Christ had been crucified, Paul then said: "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead" (Acts 13:29-30).

Then, to prove the resurrection, Paul quoted the second Psalm where it is said of Christ, "Thou art my Son; this day have I begotten thee"; and from the sixteenth Psalm, verse 10, "neither wilt thou suffer thine Holy One to see corruption." Then in Acts 13:37, in the same service he says, "But he, whom God raised again, saw no corruption." Then, with this background, he preached to them the forgiveness of sins by faith in this resurrected Saviour.

When Paul went to Athens, the center of culture of the world at that time, he preached to them the resurrection of Christ. Acts 17:18 tells us, "Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." It had already gotten out that Paul was a resurrection preacher! Then when Paul stood up to preach to them, calling them to worship the unknown God (unknown to their heathen minds, though they had an altar erected to him), Paul said, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that men whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31). Paul says that God commands all men everywhere to repent because Christ has been raised from the dead and that authenticates Him as the One who will judge the world. Therefore men should repent and trust Christ. He is the resurrected Saviour and therefore will be the judge.

And what was the reaction of the Athenians, wise in their own eyes? Verse 32 following says, "And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter."

Paul's theme, everywhere he went, was the resurrection. When he was, after his arrest, brought before Felix he was allowed to speak for himself. Among other things he said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:14-15).

Then again in the same talk before Felix he tells how he had made an issue of the resurrection before the Sanhedrin and says, "Or else let these same here say, if they have found any evil doing in me, while I stood before the council, Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day" (Acts 24:20-21).

After two years Festus took the place of Felix as governor, and King Agrippa with his wife Bernice came to Caesarea to visit with Festus. Festus did not know all about Paul but as he reported the matter to King

Agrippa he showed that the cardinal teaching of Paul he understood.

The Jews "had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive" (Acts 25:19). Yes, dear old Paul, everywhere he went, affirmed that Jesus was alive!

So it came about that Paul was called in to speak before Agrippa and came at once to the great point; that Jesus who was crucified, dying for men's sins, had risen from the dead and was able to save all who trusted in Him! Dramatically before King Agrippa Paul said, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). And then Paul proceeded to tell of his own conversion—how, on the road to Damascus to punish Christians, he was struck down at midday and heard a voice speaking, and behold, it was the voice of this same resurrected Jesus. And there Paul saw the Saviour. Remember that in I Corinthians 15:8, after telling of all of the eyewitnesses of the Saviour's resurrection, Paul had said, "And last of all he was seen of me also, as of one born out of due time." Paul meant that one day all the remnant of Jews left alive will see the Saviour and that blind spiritual eyes will be opened and they will know Him and love Him and serve Him. But he, Paul, was born ahead of time, it seems, converted before the remnant of Jews. But he himself saw Jesus. I think it was there on the road to Damascus. I think that is why Paul was struck blind. The glory of that face, that resurrected Jesus, struck Paul blind! I do not wonder that John, on the isle of Patmos, fell at his feet as one dead, when he saw Him, as he tells us in Revelation 1:17. So Paul told King Agrippa of his personal acquaintance with the resurrected Saviour.

In that noble defense before King Agrippa Paul gives again the substance of his whole gospel. In Acts 26:22 he says, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should arise from the dead, and should show light unto the people, and to the Gentiles." Paul preached, proving his points by many Old Testament Scriptures, that Christ was prophesied to suffer on the cross "and that he should be the first that should rise from the dead."

We can be sure from Paul's statement in I Corinthians 15:3-4 that the resurrection of Christ, according to the Scriptures, was part of the saving gospel he preached, and from the examples given in the book of Acts, that Paul everywhere preached the resurrection of Christ when he preached the gospel.

We can draw no other conclusion than that the resurrection is as vital a part of the gospel, as preached by New Testament preachers, as the death of Christ itself. Oh, then let us testify to the fact that Christ is risen from the dead!

6. The Resurrection of Christ Is Essential Basis of Other Great Bible Doctrines

We have shown above that the resurrection of Christ was the single great proof of His deity and that belief in the resurrection is essential to saving faith, since the resurrection of Christ is part of the saving gospel itself, as taught in I Corinthians 15:3-4.

But there are certain other great doctrines of the Christian faith which are based upon the resurrection of Christ. Without the bodily resurrection of Christ, these essential facts could not be and these doctrines would be untenable.

First, Christ's resurrection from

the dead was essential to our justification. The believer in Christ is justified, by which we mean that legally he is counted innocent and just. Christ was counted guilty for our sake. One who believes in Christ is counted just.

In Romans, chapter 4, we are clearly taught that "Abraham believed God, and it was counted unto him for righteousness" (vs. 3). And again, "It was imputed to him for righteousness" (vs. 22). Then Romans 4:24-25 says: "But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification."

Again the theme comes in that salvation of a sinner would be impossible if Christ had not risen from the dead. And one who believes in Christ must believe that He arose from the dead. God's raising Christ from the dead proved that He was willing to forgive sinners. Christ's rising from the dead proved that He was the Son of God and able to save. And if Christ died to pay for our sins (our offences, verse 25 calls them), He was raised from the dead for our justification. Christ, having died and risen again, is the perpetual witness that sin has been paid for. He can always present the wounds in His hands and His feet and the scar in His side to prove that the demands of the law have been fully met, that sin has been paid for and that the believing sinner has a right to be classed as just before God, for Christ's sake. The justification of a sinner depends upon the resurrection of Christ.

In Romans 5:10 this doctrine is reiterated. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." I think we might say that we were reconciled to God by the death of His Son but we are continually kept by His life.

Second, a kindred doctrine to our justification by the resurrection of Christ is the Bible truth that Christ's high-priestly intercession for us depended upon His resurrection from the dead. If Christ were to represent in Heaven before the Father those on earth who have trusted Him for salvation, He must be a living man, to represent living men. Christ died as a man and so Christ must rise as a man and live in Heaven as a man, to be man's mediator and priest.

This is clearly taught in Hebrews 7:23-25 which says: "And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

One trouble with the priests of the Old Testament times, priests of the first covenant, was that "they were not suffered to continue by reason of death." No human priest would be adequate to appear for men before God, if that priest should die and his priesthood end. But that is not the case with Jesus, as verse 24 explains. "But this man, because he continueth ever, hath an unchangeable priesthood."

Oh, thank God for the blessed teaching of verse 25 that Christ is able to save us to the uttermost that come to God by Him, "seeing he ever liveth to make intercession for them!"

One of the great essentials of a high priest in the heavenlies is that he must be one who "ever liveth." And Christ is such a living priest, risen from the dead.

It is a very shallow and inadequate conception of God's plan of salvation if we think that Christ died once and that henceforth He has nothing to do for the believer. Oh, but this very day He is at the right hand of the Father, taking the part of every sinner who trusts in Him. That is the reason that the Lord can keep all those He saves. In

I John 2:1-2 is this blessed teaching. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

We who have trusted in Christ "have an advocate with the Father, Jesus Christ the righteous." The living, resurrected Saviour is our mediator, our advocate, our lawyer, at the court of Heaven! And this high-priestly intercession of Jesus depended upon His resurrection, as the Scripture expressly states.

A third great doctrine which is based upon the resurrection of Christ is the doctrine of a coming judgment. In John 5:22 Jesus tells us, "For the Father judgeth no man, but hath committed all judgment unto the Son." The reason given is that God wants "That all men should honour the Son, even as they honour the Father" (vs. 23). Christ is to be the judge whom all men must face.

Christians must give an account before Christ. Second Corinthians 5:10 says, "For we must all appear before the judgment seat of Christ." But primarily Christ must judge the unsaved world, must judge this world that hates Him, the world that crucified Him, the world that still rejects Him. That judgment the Father has committed into the hands of the Son. But it required a resurrected Saviour to judge those who crucified Him. So in his sermon at Athens, Paul says by divine inspiration, "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

God has given all judgment to the Son. The proof that there will be a great final judgment is that Jesus Christ is risen from the dead! This living Christ, the Christ with a human body (the glorified and perfect One)—on the great white throne—before Him shall be gathered all the unregenerate, and the record books shall be opened. Each one will be judged according to his works, by this risen Christ! The necessary basis for the coming judgment is the resurrection of Christ from the dead.

Another doctrine, very precious to me, which depends upon the resurrection of Christ, is the return of Christ and His reign on David's throne. God promised David in II Samuel 7:16, "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." Isaiah 11:1 tells how the kingly sprout shall come again from the stump of a tree (now cut down temporarily) of David's dynasty and how "a Branch shall grow out of his roots." That Branch, of course, is Christ in His second coming and reign. And the angel Gabriel, announcing the impending birth of the Saviour, said to Mary, "He shall be great, and shall be called the Son of the Highest: and the Lord

God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32-33). Jesus is to have the throne of David and is to reign thereon personally, bodily. But that requires a resurrected Saviour.

That is what the Scripture plainly says. In Acts 2 Peter, preaching at Pentecost, quoted the sixteenth Psalm which promised the resurrection of Jesus, and said of David, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:30). God raised up Jesus according to the flesh, to sit on David's throne.

It is obvious that to believe in the literal coming and reign of Christ one must believe in His bodily resurrection. Dr. B. H. Carroll, the famous founder of Southwestern Baptist Theological Seminary at Fort Worth, and the most prominent theologian Southern Baptists have ever produced, told Dr. W. B. Riley, shortly before Dr. Carroll's death, that he had been greatly impressed with this fact; premillennialists do not turn out to be modernists. Post-millennialists often did, Dr. Carroll said. Yet Dr. Carroll himself had been widely known as a postmillennialist, and his testimony is striking. I use it here, however, wholly to illustrate the fact that those who believe in the literal return of Christ and His literal reign, must believe in His resurrection.

Last, but certainly not least, the blessed hope that Christians have of being called from the grave, of having bodies that never grow old, that are never sick, perfect bodies, glorified bodies, depends wholly on the resurrection of Christ. The Bible repeatedly connects the resurrection of Christ with the doctrine of the resurrection of others. In I Corinthians 15:17-23 this solemn and beautiful teaching is given.

"And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. 15:17-23.

Verse 17 says that if Christ is not raised our faith is vain and all of us who trusted in Him are still in our sins!

Verse 18 tells us that if Christ be not raised then all the Christians who have fallen asleep are

(Continued on Page 8)

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Can You Read Signs?

(Continued from Page 1)

ye cannot discern the signs of the times? And when His disciples asked Him plainly, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). He did not say, "Hush, hush, don't bother about all that; there is some disagreement on the subject." Instead, He gave them a whole chapter of signs.

It is true that we know neither the day nor the hour. Most of us seem to know either nothing on the subject or too much. But the Scriptures do give us unmistakable guideposts by which we may know when the end draweth nigh. And if they mean anything, it is later than we think.

I have heard of a farmer whose alarm clock went off in the middle of the night and struck sixteen. He leaped up and aroused the household, shouting, "Get up! It's later than it ever has been before!"

And so it is today. Certainly it is high time to awake out of sleep for now is our salvation nearer than when we believed. Mind you, the Word does not say, "The night is at hand." The Emmaus disciples asked the Lord to abide with them, saying, "It is toward evening, and the day is far spent" (Luke 24:29). But when He abides with us, we can say, "The night is far spent, the days are at hand." "The morning cometh" for the believer, "and also the night" for the unbeliever. We are not pessimists, looking for the dark. We have cast our anchors and are wishing for the day. Our soul waits for the Lord more than they that watch for the morning.

WHAT ARE THE OUTSTANDING SIGNS OF THE TIMES? Let me suggest three and for convenience let us call them the three A's.

First, There Is Anarchy

In the twenty-fourth chapter of Matthew our Lord was speaking of two things; the destruction of Jerusalem and His own return at the end of the age. There has been much argument as to where He leaves off speaking of one and begins the other. Some feel that throughout the chapter He is speaking of both and that what applies on a small scale to the fall of Jerusalem applied on a wide scale to His return. He tells us that there will be wars and rumors of wars, nation rising against nation, kingdom against kingdom, famines, pestilences, earthquakes. We are witnessing today world-wide upheaval in nature and among the nations and everywhere anarchy is rampant for "the mystery of lawlessness doth already work" (II Thess. 2:7), and the spirit of Antichrist is already in the world (I John 4:3). It is time for God to work for we have made void His law. We behold anarchy among the nations, in our own nation, in society, in business, in education, in the church, in our homes and in our hearts. We are a generation of rebels against authority. We have disregarded the moral law of God; we have broken all the Ten Commandments in spirit if not in letter. Christians rebel against the law of Christ, the law of love, because we love not God or each other. We obey not the law of the Spirit in the church but by carnal means, human wit and ingenuity, we try to carry on by might and power.

Because we are rebels against God in our hearts, it shows up in our homes, in the breakdown of marriage and juvenile delinquency. And why doesn't somebody say something about parental delinquency, about these gin-drinking, cigarette-smoking grandmothers with one foot on the grave? What else but juvenile delinquency can we expect of a generation brought up to blame its sins on society, fed on movies from the gutter, music that apes would be ashamed of, a code of morals that would disgrace Sodom and Gomorrah? Why blame the young generation alone for a world which we forty-year-olds set up for them. Any

generation that has made as big a wreck of things as we middle-agers have done had better keep its dunce-caps for itself.

There is no fear of God before the eyes of this generation. We have heard much about the fatherhood of God and have forgotten that, while He is the Father of them who believe on His Son, He is also a consuming fire. When we make void the law of God, we become a law to ourselves and that is anarchy. We are not capable of governing ourselves and it soon becomes evident in hearts, homes, governments — anywhere you look. It blares forth from juke boxes and radios. It flaunts itself in front of theatres. It shouts from news stands and magazine racks. It shows up in daily habits, like the modern silly feminine garb one beholds which makes it no longer necessary to go to a circus to see clowns. It appears in bizarre art and swing music. It manifests itself in crime waves, black markets, disregard for law and order. It may be heard from many a pulpit where time-serving preachers speak not as having authority but as the scribes. We behold it internationally in peace conferences that get nowhere because trucebreakers cannot arrange a truce and there is no honor among thieves.

I have just read Ray Stannard Baker's Autobiography. As one goes over his account of Woodrow Wilson and the Paris Conference of his day, what a sense of futility and frustration covers every page! Today the picture is even darker and men find themselves as in a horrible dream where one tries to escape and finds himself paralyzed.

It is a day of anarchy and a lawless generation that has heard much about the love of God needs some old-fashioned preaching on the law of God. Men cannot govern themselves. Democracy has its advantages but it is no better than the people who compose the democracy. "You cannot have a healthy forest of rotten trees."

What is the future of this anarchy? As it grows worse the hindering presence of the Holy Spirit in God's people, the salt of the earth, will be removed and the world will utterly spoil at once. It is not the police courts that hold back the floodtide of corruption, although they have their place, but God's Spirit in God's people, and when He withdraws one might as well try to dam up Niagara with toothpicks as to hold back the engulfing flood.

"Then shall that Wicked be revealed" (II Thess. 2:8-12). As anarchy grows worse, men turn to dictators. These rise and fall but they pave the way for the final dictator, the Antichrist, the Beast, the Man of Sin. It is not necessary to name him or set the date of his appearing but the Scriptures do teach the embodiment of evil in a character who shall appear to sum up all the dictators in himself. We read that God shall send them strong delusion that they should believe a lie. Certainly men are being primed for that, for men never believed lies more readily than now just when they think they are smartest. They will not accept the simple Word of God but they will follow any false Christ or counterfeit Messiah who comes along selling social cure-alls, ethical liniments and religious snake-oil. Any quack can put on a ventriloquist and dummy show and get a crowd but the time has come when men will not endure sound doctrine but after their own lusts will heap to themselves teachers, having itching ears.

That Leads Us to the Second Sign of the Times, APOSTASY

There is not only ANARCHY in the world at large but APOSTASY in the professing church, a falling away from the faith. The day of the Lord shall not come, except there come a falling away first (II Thess. 2:3). Paul describes conditions in the last days and numbers among them those "having a form of godliness, but

denying the power thereof" (II Tim. 3:5). He tells us that the time will come when men shall turn away their ears from the truth and shall be turned unto fables (II Tim. 4:4).

No clearer statement of the apostasy do we find than our Lord's own question: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). What is in mind here is not personal faith so much as belief in the whole body of revealed truth; not "faith," but "the faith." No amount of clever exegesis can obscure the fact that our Lord plainly indicates, to use the words of Bishop Ryle, that "there will be comparatively few believers upon the earth when He comes again. True faith will be found as rare as it was in the days of Noah when only eight persons entered the ark, and in the days of Lot when only four persons left Sodom." Spurgeon asserted that "faith will be such a rarity on the earth that it is a question if the Lord Himself will find it." William E. Gladstone, as he meditated on the course of the world, found himself driven back more and more upon this question of our Lord.

Any honest man knows that the founders of our great religious movements would not recognize their successors if they met them today. Churches where once were heard the notes of God's grace have become sounding boards for humanism, liberalism, psychological fads and book reviews. Colleges and universities founded on the Word of God, whose original purpose was to further the faith of our fathers, have become infidel factories and breeding grounds of atheism. Apostasy is a subtle thing. The devil of apostasy does not go about as a roaring lion but as an angel of light. He would deceive the very elect. If a faithful shepherd cries out against the wolves of false doctrine when they first appear, he is called a heresy hunter, a disturber of the peace. If he waits, however, he need not cry later for the sheep are soon devoured. If sound Christians in our churches had taken a stand when this bubonic plague started, they might have done some good. But we were all so afraid of disturbing harmony that we put peace above purity and now we have neither purity nor peace.

Apostasy always majors on tolerance and yet nothing is more intolerant than these deniers of the faith. If once they get into the saddle, woe to any Bible believer who tries to get along with them! However, we are not supposed to get along with them. From such we are to turn away, we are to reject heretics and not receive false teachers into the house. We are not to hate modernists but we ought to hate modernism even as Jesus Himself hated the doctrines and deeds of the Nicolaitans.

Strangely enough, some who claim to be conservatives try to make it appear that liberals do not really teach another doctrine but only teach the same doctrine in a new way. But even honest liberals deny this as one prominent modernist preacher, for instance, who says: "We frankly admit that our gospel is not the old gospel or even the modified version of the old gospel which is now proclaimed in conservative pulpits. Ours, we confess, is a new gospel."

What is the future of this falling away from the faith? Recently a Methodist bishop and later an Episcopal bishop predicted a world church. Of course, we shall have a world church in which apostasy will reach its climax. The fashionable, unbelieving, world church will be popular. It will be quite the thing to be a member. It will talk much about social problems, race relations, world peace, because not having

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Founder of Bob Jones College, Cleveland, Tenn.

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Please understand, I am not asking you friends for any money for myself, nor am I requesting you to invest any money in any cause in which I, personally, have any selfish material interest. Bob Jones College does not belong to me. If the Lord should tarry and I should die, the institution will not go to my son, Dr. Bob Jones, Jr., nor would it go to his children if he should pass on before the Lord comes. Bob Jones College is a corporation not for profit. We are in this business for the good we can do. We have no selfish axe to grind.

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Now, here is my proposition. I want each one of you to take just a few minutes to ask God if He would have you invest some money in the building of this university plant. This is

God's business. I am just His servant. Unless the Lord leads you to invest some money in the erection of the buildings of this Christian university, we do not want you to do it.

We do not want money that God does not send through His own orthodox people. We do not ask or expect any help from modernistic religionists. We do not want their money. We would not give the modernists any of our money to build a modernistic educational institution for teachers to steal the faith of young people. We stand for "the old-time religion" and for the Bible as the infallible Word of God.

We are willing to match our educational standards in the fields in which we work against the educational standards of any other institution in America. But we believe that young people must be born again. We believe they must repent or perish. The modernists do not believe that. Let them keep their money. We do not want it. You old-time, evangelical, orthodox, Christian people who believe in the Bible and the old standards of decency have enough money to help us build this university plant as a great testimony not only for the Lord Jesus Christ, but also a testimony for old-time orthodoxy. If you will help us as the Lord leads you to do, we will build the plant and we will prepare to take care of hundreds of young people for whom we have no accommodations now. We must raise thousands of dollars in the next few months. We are counting on you and I am sure you will not fail us.

This has been written with a prayer in our heart that God will move upon the evangelical, orthodox, Christian people who read this appeal to respond as the Lord would have them do. We wish to thank all of you who have already sent in contributions and we want to thank in advance you other friends for what we believe the Lord is going to lead you to do. May God bless you every one.

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any gospel to preach it must talk about something. It will finally pass under the sway of the Antichrist, the Beast of Revelation 13, in his ecclesiastical aspect. For we must not forget that, among many other things, he claims to be God (II Thess. 2:4).

This spirit of Antichrist is already here. ANARCHY in the world and APOSTASY in the church are preparing the way for Antichrist himself in both his aspects; governmental as the world dictator, the consummation of ANARCHY and religious as a world deity, the consummation of APOSTASY.

There is one other sign. We have not only ANARCHY in the world and APOSTASY in the professing church but

APATHY in the True Church

Our Lord said, "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). He told us to watch for His return "lest coming suddenly he find you sleeping" (Mk. 13:36). We are not to sleep as do others (I Thess. 5:6). It is high time to awake out of sleep (Rom. 13:11).

I heard an English brother say, concerning present-day conditions in his country, "England is not hostile to the church: England is just by-passing the church." In other words, not antipathy but apathy, not feeling against but rather the lack of feeling. The church has never suffered so much from antipathy without as from apathy within—indifference, carelessness, sleepiness. The Devil has coaxed and chloroformed the spirit of the age until even

God's people have sunk into a lethargy, almost a coma. They have lost the capacity for being aroused. They have heard everything, read everything. Salvation for many of them is not a helmet but a nightcap. They have reached stagnation, "the worst nation this side of damnation."

The fact that we are in the last days was never meant to be a lullaby to put us to sleep but a reveille to wake us up. Paul did not say, "It is high time to go to sleep." We need to exhort one another as we see the day approaching. The church does not need bed-time story tellers but awakeners. It is to be hoped that apathy will turn to awakening in a genuine revival. The bride should make herself ready for ready she certainly is not. We need to awake and put on our beautiful garments. One of America's revivals was called THE GREAT AWAKENING. We need another. I do not mean fanaticism. The alternative to apathy is not epilepsy! We need to stir up our minds, be sober, watch and pray.

We have already considered our Lord's word about the APOSTASY: "When the Son of" (Continued on Page 7)

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Can You Read Signs?

(Continued from Page 6)

man cometh, shall he find faith on the earth?" If we study the context we shall find that He deals with APATHY as well. In the preceding chapter (Lk. 17:22-37) He foretells His return. It will be in the last days as in the days of Noah and Lot. Where the body is, there will the vultures gather. There come times when conditions become so rotten that they are incurable, so God sends judgment. The corruptions of Noah's day and of Sodom and Gomorrah were examples. So also was the putrid state of the Canaanitish nations, and later of Israel itself when captivity came. Again the carcass attracted the vultures at the fall of Jerusalem which Jesus prophesied. The fall of Rome, the French Revolution, the war that has just ended—all are illustrations of this principle. Nations, like individuals, become ripe for judgment.

All of these prefigure a final carcass when the salt of the earth shall be removed and society shall be ready only for the vultures of final judgment. We are drawing near to that hour. As in the days of Noah and Lot, men eat and drink and marry, buy and sell and plan and build, laugh at the prophets and await destruction.

In such an hour, what are Christians to do? The parable of the unjust judge and importunate widow follows immediately this prophecy of our Lord. We must pray and not faint, for faint we will if we look around and not up. We see "right forever on the scaffold, wrong forever on the throne." We cry, "How long, O Lord, how long?" Sometimes it looks as though God has forgotten. Satan seems to have his way and the widowed church, separated from her husband, must pray incessantly. The heavens may seem deaf but our Lord concludes His parable thus: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily" (Luke 18:7-8). Deliverance is coming! Let us pray and not faint!

Then He adds the solemn word, "When the Son of man cometh, shall he find faith on the earth?" Many believers will be tempted to despair. The love of many shall wax cold. It is not easy to be faithful these days. Campbell Morgan said, "If as Christians we are having an easy time and enjoying life, we are poor Christians. The Christian life has always been lived in the presence of gigantic forces opposed to it and to Christ and to God." We wrestle against powerful adversaries, the rulers of the darkness of this world, spiritual wickedness in the heavenlies. Faith will be scarce, faith in Christ, faith in the revealed body of truth, faith in His return. Many will decide that God does not care, that there is no use praying, that deliverance will never come. We shall be beset with doubts and fears, strange maladies of body and mind, demon activities, an unexplainable tiredness, languor a stupid disinclination to read the Word and pray. The Saviour's remedy is always to pray and not to faint, to pray when we don't feel like it until we do feel like it.

ANARCHY, APOSTASY, APATHY, these are the signs. The future holds for us ANTI-CHRIST, of whom we have already spoken. It also holds ARMAGEDDON, the final conflict which Scripture indicates will be fought in Palestine (Rev. 19). General MacArthur, at the surrender of Japan, said, "We have had our last chance . . . If we do not devise some greater and more equitable system, Armageddon will be at our door." Life magazine, speaking of Armageddon, said, "It could be," which is more than some preachers will admit. It is significant that former ambassador Kennedy said,

"We must make a stand somewhere in the Middle East," and President Truman called attention to the importance of the Middle East in much the same way. These men may not know much about prophecy but they sense the drift of things toward a final showdown in that part of the world. The plain of Esdraelon has perhaps witnessed more battles and soaked up more blood than any other spot on earth, and critics who laugh at the idea of earth's last conflict there had better postpone their mirth. We have already seen things happen which would have seemed grotesque and fantastic just a few years ago.

For the believer, the future holds our Lord's APPEARING, the second time apart from sin unto salvation, when He shall destroy the ANTICHRIST with the brightness of His coming. That Jesus shall come for His own and return to reign is upon almost every page of the New Testament in some form or other. It was the hope of the early church until Christians feathered their nests and settled down in this world and made themselves at home in this evil age and started trying to build heaven on earth instead of looking for the Lord from Heaven. Sad indeed is the plight of him who can read the sky but not the signs of His return.

I remember that when I first studied arithmetic I found out early that the answers to all the questions were in the back of the book. I am the world's worst mathematician but, however much I might flounder, I knew where the right answer was! Today we are engulfed in many problems and sometimes we make pitiful failures trying to solve some of them. But, however much we fail, there is a Book with the answers in the back, the answer to all woes, both ours individually and all the worlds. That answer is, "Surely I come quickly." "Even so, come Lord Jesus." Thank God for the Answer in the back of the Book!

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HOW I FILL MY CHURCH

Dr. Mark Matthews, pastor of the First Presbyterian Church, Seattle, with whom were associated six ministerial assistants, twenty-eight Sunday Schools, and who held the office of Moderator of the General Assembly, once gave the following answer to the question: "How do you fill your church?"

First—This church has been filled for nearly eleven years. Most of the time it is crowded, and scores and hundreds have been turned away. The evening audiences number anywhere from 2,500 to 3,500. We can only seat about 3,000. The rest have to stand or be crowded out. The audience has in it from 55 to 70 per cent of men. The church is doing an immense amount of work. Frequently there are from six to eight services running at the same hour in the different rooms of the church.

Second—The results accomplished are entirely due to the operations of the Holy Spirit. We pray much, expect much and get much.

Third—The pure, simple gospel is preached. Sinai and Calvary are held up to the people. The vicarious atonement is emphasized; the sacrifice of Christ is presented daily; His deity and His mediatorial work are kept before the people. The whole gospel, and nothing but the gospel, is preached.

Fourth—We make the gospel apply to every condition, circumstance, and point of a man's life. We deal with his social, domestic, commercial, political, civic life, with the gospel and only the gospel.

Fifth—Every service is an evangelistic service. We never preach the gospel or finish a sermon without making an appeal for immediate decisions and confessions of Christ. At every service we urge men to accept Christ and join the church. In other words, we try to demonstrate a passion for souls with profound love for God, implicit confidence, faith and trust in Christ and in leadership of the Holy Spirit.

Sixth—We do not have a sermonette after a long musical programme of questionable ecclesiastical music. Every member of the choir must be a Christian and spiritual music must be used, but that programme is kept in its minor place. The sermons are not dictated by the clock, nor are they closed at the suggestion of some man who would like to hurry through the service. Time enough is taken to present the case of sin, produce conviction in the hearer's mind and ask for the work of the Holy Spirit to produce conversions. In other words, we all work, and we all work at the business of saving souls, preaching the gospel and believing absolutely the promises of Jesus Christ.

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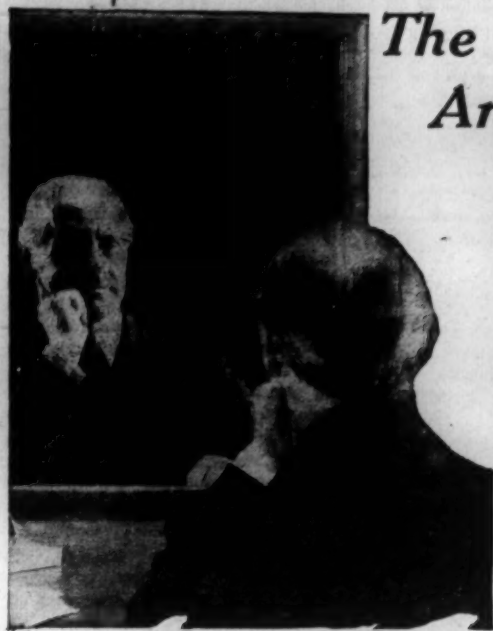
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The Resurrection of Jesus Christ

(Continued from Page 5)

perished, are gone forever, and we will never see them again. Small wonder that the next verse says that if in this life only we have hope in Christ "we are of all men most miserable"! But then comes the triumphant statement in verse 20, that Christ is now risen from the dead "and become the firstfruits of them that slept." Verse 23 says again that Christ is the firstfruits, and then afterward they that are Christ's at His coming. When Jesus comes He will raise the Christian dead and change the Christians that are living. And all this is guaranteed by His own resurrection from the dead.

This precious doctrine is taught again in Philippians 3:20, 21 which says "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Here we are told that true Christians look happily for the coming of the Saviour, knowing that He "shall change our vile body, that it may be fashioned like unto his glorious body." If Christ, with a resurrected body, came "out of Joseph's tomb and lives again, then thank God we will be changed and glorified and receive bodies like unto His glorious body, when He comes!"

Again in Romans 8:11 the Holy Spirit tells us that He who raised up Jesus from the dead will also raise up us, in whom the same Spirit dwells. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Our resurrection depends on the resurrection of Christ. If He is risen then we, too, who trust in Him and in whom the Spirit makes His home, shall be raised from the dead, if we sleep, and shall be instantly changed and glorified if we are yet alive, when Jesus comes.

Any teaching that the body of Jesus decayed and mouldered in the dust in a Palestine grave is not Christianity. Any body of doctrine that omits the personal, literal resurrection of Christ is not Christian. It is a false religion; a pagan, ungodly religion. For this reason we must say that the modernist who denies the resurrection of Christ is not a Christian. He has denied the deity of Christ, for Jesus said that deity would be proven by the one sign of His resurrection. He has denied the integrity of the Bible which everywhere, in the Old Testament and the New Testament, declares the resurrection of Christ. He has turned his back on historic Christianity, the kind of Christianity preached by the apostles and held by saints and martyrs down through the centuries. Anybody who denies the basic facts of the resurrection of Christ has denied Christianity itself, has denied Christ, has denied the Bible, has denied the God of the Bible!

Oh, may this doctrine become blessed and real to our hearts! Too many have said the Apostles' Creed, quoting "...and that He rose again from the dead on the third day," and yet their hearts have not entered into the joyful anticipation and the glorious blessing that is ours because Christ rose from the dead! I suggest, dear reader, that with humble hearts we rejoice and praise God for our living, resurrected Saviour.

His resurrection is part of the blessed gospel by which we are saved.

It is a necessary basis for our justification, for Christ's high priestly intercession, for the judgment of sinners, for Christ's reign on earth, and for our own resurrection.

7. Baptism Was Given as a Perpetual Reminder That

Christ Was Raised From the Dead!

Those who turn away from Bible Christianity do so deliberately, wilfully. Our Saviour did not leave the great central doctrines of our faith in doubt, nor did He leave them so they could be forgotten by any honest heart. He gave the Last Supper to commemorate His death and said "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (as revealed to Paul, I Cor. 11:26). This oft-repeated ceremony reminds every believing child of God that the death of Christ for our sins is the basis for our salvation.

But remarkably enough, the Lord added another ordinance, commanded to be observed by every convert, which shows His bodily resurrection. That ordinance is baptism. Romans 6:4-5 says, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Every person who has been baptised, then, should have remembered that Christ's death and His resurrection alike are part of the saving gospel. The ordinance of baptism, as given in the Scriptures, should be carried out faithfully, not as a means of salvation, but as a testimony to the death and resurrection of Christ, which is the basis of all of our hope in Him.

Colossians 2:12, 13 gives us the same teaching. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Note that baptism reminds a Christian that Christ rose from the dead. And here we find that baptism typifies not only that the Christian shall be raised from the grave, as Christ was, but that even now the Christians are entered into the resurrection life. The Christian is to count himself already alive from the dead. He is to count that, in Christ, he is a new creature so as to strive to live as if he had attained to the resurrection. Of course, all of us still have our frailties, and all of us are still in this frail, carnal body which is doomed to die, but thanks be to God, we can look forward happily with victory in our hearts to the time when our bodies will be raised up, as was the body of Jesus. And the triumph and happiness in a Christian's life can only come because Christ rose from the dead.

If one comes to you preaching any other doctrine than this doctrine of Christ, II John 8, 9 commands us that such a one should not be received into your house, and you should not bid him god-speed. He is an enemy of the cross of Christ. The atoning death of Christ for our sins and His resurrection from the grave for our justification are the two twin doctrines of the gospel, the basis of saving faith, the basis of most of the great doctrines of the Bible. Hold this teaching dear then and rejoice in the Lord that Christ is risen from the dead. Let's have an Easter in our hearts every day of the year, knowing that our Saviour triumphed over death, hell and the grave and is even now at the right hand of the Father making intercession for us. And one day we will see Him, Jesus our Saviour, the God-man who died and rose from the grave. We will be able to put our fingers in the nail prints of his hands and feel the wound in his side, handling Him as did the apostles when He was alive, and rejoice in the physical evidence, as they did, that He arose from the grave. Our resurrected Saviour! Blessed triumphant hope of the Christian!

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